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WEEKLY REVIEW.

—Somebody has called the present House of Commons the Beer Parliament, because of the number of rich brewers that are members. It is said that the dominant power of the country is enjoyed by those who are connected with the liquor traffic, and this power was never more exerted than in the late elections. The liquor-sellers are strongly conservative. People are very much surprised because the Home Secretary has brought in a bill to extend the hours for keeping open taverns and beer-shops. Also, to relieve the public-houses of police inspection. There is a spirit abroad, however, that will resist to the utmost such legislation, which is simply an insult to the intelligence and morality of the country. Do the legislature wish to justify the Women's Crusade, and recommend it to the women of England? They are taking a most effectual method of doing so.

—The *Bombay Gazette* notices a letter which appeared in our last week's issue, recommending the affluent who are hastening to the hills to think of Christian brethren who are preaching the Gospel and who need a similar change, and to help them to obtain it. Our contemporary at once surmises that the letter is written by a missionary, and thus supplies himself with a text for a homily on the covetousness and selfishness of missionaries. There was indeed the possibility that the letter was not written by a missionary; but this was a doubt not to be entertained for a moment; the opportunity of giving the missionaries a touch of the editorial ferule must not be lost. We do not know whether our contemporary will be relieved or not, but we beg to inform him, as he appears so much interested in the subject, that the letter was written by a gentleman of the civil service. We happen to know a missionary who has been more than a quarter of a century in the country without leaving it, and without going to the hills and without desiring to go there. Almost all the Missionary Societies that have agents in India, provide the necessary means for a change to the hills when such a change is demanded. We inserted the letter, however, thinking it likely that the writer knew of cases of need not known to ourselves.

—Dr. Dallas, leaving Bombay after a residence of 22 years, says that this is now the most Catholic city in the East, and refers to the noble buildings that have sprung up here and in other cities of the Presidency, and which are occupied as seminaries, colleges, orphanages, nunneries and the like. He has the highest opinion of the Jesuits. We have been longer in Bombay than Dr. Dallas, and to this day we have never seen a Romish priest or missionary preaching to the heathen in the open air, after the example of our Lord and of his Apostles, and after the example of Francis Xavier and his contemporaries. The Romish missionaries of this century understand the mighty power which the confessional gives them. Every Portuguese servant, no matter how scanty his wages, is made to feel the obligation to give monthly to the Church; the refusal of absolution is a rod of terror that acts like an irresistible spell; thus from all classes of the Roman Catholic community flow steadily and constantly the supplies that furnish the clergy with the sinews of war. This, if it were spontaneous, would be much more significant than it is; but, as it is, it furnishes the secret of the noble buildings, etc.

—The *Indian Evangelical Review* for April contains I, The Religious Awakening in Travancore; II, A Paid Native Ministry, by Rev. I. Allen, Dacca; III, Progress of Missions in Bengal, 1861-71; IV, Notes on Indian Prosody and Poetry, by Rev. F. Kittel; V, Siam and its Rulers, Rev. W. Dean, D.D.; VI, Our Vernacular Publications, Rev. E. M. Wherry; VII, The Am. Methodists in N. India; VIII, Education in India as related to Christianity; IX, Notes and Intelligence. This is a very interesting number. The awakening in Travancore "appears to have spread to about 13 Syrian churches and 9 congregations of the C. M. S. in the tract of country between Cottayam and a few miles south of Quilon, and has not extended to any new congregations since November. The heathen have not been extensively affected by it." We hope to return to this number.

—Some of our Native Princes are not very observant of the seventh commandment. H. H. the Gaekwar is charged with having appropriated the wife of another person, and the Maharajah Scindia has been requested to leave Lucknow in consequence of an attempt made to kidnap the wife of a man living in that place.

—The *Indian Mirror* takes a very hopeful view of man's sin:

> Sin is born to die. It must perish. * * * The seed of decay and annihilation is inherent in every form of vice. By its own nature it corrodes itself. Satan, if such a creature there be, is a self-eating animal. * * * We do not believe that man has infinite power of sinning. His capacity for evil-doing is limited. Take the wickedest sinner: he may sink deeper and deeper in the mire of iniquity, but there is a point beyond which he cannot go in his downward career. *His vicious propensities after incessant exercise will get exhausted.*

From this it would appear that after all it is Satan that casts out Satan. Sin is in its nature self-destructive! The *Bengal Christian Herald* notes with astonishment this extraordinary account of sin, which is the very opposite of what Christ says about it: He that committeth sin is the servant of sin. Butler lays it down as an indisputable axiom that every exercise of our active powers tends to the strengthening of those powers; every habit grows stronger by exercise. The *Herald* points out that it is not exercise but non-exercise that leads to the decay of sin. The sinful man cannot but sin; nor will he ever do anything else, until his nature is changed by the same divine Power that originally created him.

—There has been a sort of triangular battle over the Suez Canal, between the Porte, the Khedive and M. de Lesseps. It resolved itself, however, into a duel between the two latter,—the Khedive, in the name of the Porte, threatening to take possession of the Canal; and M. de Lesseps threatening to close the Canal and let steamers find their way to the East by the Cape route if his company's demands were not allowed. The Khedive would not allow this, and would have put forth his power to keep the Canal open; so M. de Lesseps gave in, lodging his protest at the same time. The capital that made the Canal was a total loss to those that gave it, and under the new tariff it will be long before a dividend can be declared. Back of the Porte and the Khedive in this matter, was Her Majesty's Government. The tonnage of the Canal traffic was in 1870, 435,000; 761,000 in 1871; 1,160,000 in 1872; and 1,380,000 in 1873. About three-quarters of the traffic is in English bottoms.

Canon Ryle, in a recent Lecture on Disestablishment, says:

> I declare I had far rather see the Episcopal Establishment upset, and the Baptists or Independents made the Established Church of England, than see the State ceasing to recognize God. I had far rather see our next Sovereign crowned in Westminster Abbey by Mr. Spurgeon, or Mr. Binney, or Dr. Cumming, with an extempore prayer, and the Archbishop of Canterbury standing as a private indiyidual in the crowd, than see our Government turning its back on Christianity altogether.

If the alternative were between the present State church and some other State church, if the disestablishment of the Church of England involved the establishment of the Baptist or Presbyterian or Methodist or any other body, we should heartily deprecate the change. It seems to us that it is an erroneous conception of the proper functions of Government that leads Mr. Ryle to speak of disestablishment as a repudiation of Christianity. Will any one that fairly considers the matter assert that God is less honoured by the United States of America as a nation than Great Britain is? Christians in America have no such feeling as that which Mr. Ryle expresses; they have no idea that the Government at Washington turns its back upon Christianity because the State is not in special relations with some particular body of Christians. The question if a State is Christian or not, is not to be decided by a reference to her patronage of some parti-

ASIATIC SOCIETY MUMBAI

cular body of Christians, but by an inquiry as to the extent to which she is influenced in her legislation by Christian principles. Find a State governed by men who have the fear of God before their eyes, who confess their allegiance to Christ in all appointed ways, and who are influenced by Christian sentiments in the administration of the affairs of the country, and you may call it a Christian State, even though no portion of the public money is set apart for the maintenance of those that preach the Gospel. It is the privilege of the Church to support her own ministers; it is not her duty to support them in a style that will tend to separate them from the main body of the people. Some one is shocked because there are ministers in the United States who have no larger income than might be earned by a hard-working mechanic. Well, what of that? The Lord Jesus was a mechanic; he pursued the humble vocation of a carpenter in Nazareth till he was thirty years of age, and we are not aware that he subsequently lived in any more expensive way; and he left us an example that we should follow in his steps. The 300 or 400 dollars a year of some of the ministers of America accords better with our conception of suitableness than the 10,000 dollars a year paid to some New York or Brooklyn ministers, or the £5,000 or £6,000 a year paid to English Bishops. It may be that these humbly-paid men are better satisfied with what they receive than they who are so much more highly paid are. But with reference to establishments, we object to them because they injure the Church by taking away from her burdens which she cannot well do without, and because the reliance on the State tends to hinder the development of a simple faith in Christ. No church can fully realize all that Christ is willing to be to her until she is released from dependence on the State for the support of her ministers and institutions. Such a release will not necessarily convert a Laodicean into a Philadelphian church; but it will remove a disability, and place the church in a position more favourable for the development and exercise of her spiritual functions.

The following is part of the speech with which the Bishop of Peterborough accompanied his motion for a Select Committee on the laws relating to Patronage, in the House of Lords, April 21st:

Patronage ought always to be closely watched, there being two disturbing elements with reference to its proper exercise—the one, money; the other, human nature. Systems of patronage which suited other communions did not suit ours; but it was possible to remedy the evil complained of by wise legislation. He would say little on the scandal arising out of the open sale of livings. But there were in this City of London a large number of livings openly advertised and privately sold. They were all aware of the seductive advertisements which were occasionally put forward about the charming situation, pleasant society, adjacent covers, snug livings, and sometimes coupled with the ominous announcement "immediate possession," which in nine cases out of ten meant an evasion of the law of simony. He did not mean to say that those who obtained possession of such livings obtained them simply for the sake of the advantages they offered, but, on the contrary, they were often animated by a sincere desire to labour for the cure of the souls. An advowson was really a trust, and the patron was the spiritual trustee. The advowson was, therefore, not property in the ordinary sense of the word. The laity obtained the right, as Christianity advanced in this country by means of the endowment of livings—not to present to the living—but to submit the person whom they selected to the bishop. At present the law recognized what the Church termed the detestable sin of simony, which was the presentation to a living in consequence of a corrupt bargain between a patron and the next presentee. It seemed extraordinary that a Jew broker could sell across the counter the next presentation to a church living, yet it was not so very long since that had actually been done. There seemed to be something like an idolatry on the part of the English law for property. Judge-made law had from time to time severed the advowsons from the soil, which weakened the trust on the part of the proprietors of the soil, and then came the practice of the sale of next presentations, which reduced the interest of the patrons to one of the most shadowy character, and loosened all the safeguards which formerly existed. The law of simony had now come to mean merely a certain number of temporary restrictions forbidding this and admitting that. It was no longer the sin it originally was, and the best definition of it would be simply a dealing in advowsons which happened to be forbidden by the law. When it had come to be argued that it was simony for a man to contract to marry the daughter of the patron for the sake of the living, but it was not simony to marry the sister or more distant relative, the force of legal absurdity could go no further. He also pointed out that clergymen were led by clerical agents into the commission of acts of simony from which they would have shrunk with horror if they had not been led on as it were unconsciously. Again, each clergyman had to make a declaration against simony, but it was coupled with the clause that he had not committed any simoniacal act to his knowledge, so that he had only to keep himself in ignorance of the transactions which took place which led to the sale to satisfy his conscience. The bishop had no power by law to prevent the entrance of a person into a living, although, as it often happened, he was not the fittest or most able man, but the most aged and physically weak man, appointed in order to enable the patron to sell the living over his head. He asked their lordships to picture to themselves the indignation of the parishioners and the grief of the bishop at having to put an unfit man into a living. The bishop had a nominal power to reject a corrupt resignation, but he was so shorn of real power that it was impossible to prevent recourse being had to various evasions, such as the "donative" system, some of which were so notoriously resorted to that a living had been actually sold five times over in a year.

The Bombay Guardian.

SATURDAY, MAY 23, 1874.

A PERFECT SAVIOUR.

The feeling to which E. D. S. gives expression in our correspondence of last week is one that many Christians have thought it their duty to cherish. It is, if we mistake not, the feeling that sin is in some sense necessary to the Christian in this life. They have no pleasure in the thought that one may be saved from all sin while still in this world; the mere suggestion of such a thing savours to them of grievous self-ignorance and unwarranted assumption. It is next door to the assumption that Christ is no longer necessary. At all events they think that entire deliverance from sin is a thing not promised to us here, not to be hoped for here, not to be thought of. And yet they would have Christians make progress, great progress in grace, become eminent in holiness, abundant in labours; only they must not *entirely* succeed, or entertain the hope of doing so. Now we have a very different feeling. Our conception of a Christian is that he is a man who does not sin; it is utterly contrary to the new nature which he has received. The glory of the Gospel, as we understand it, is that it does not merely extend forgiveness to the sinner, but saves him from his sins. We look upon the Holy Spirit as divine, as omnipotent in the particular sphere in which he operates, viz. in the region of man's moral and spiritual nature; the exercise of his power being according to the faith of the individual; let us have that faith which he demands of us, and there shall be the exercise of his boundless power in the redemption of our natures from all iniquity. And so far from considering that the full exercise of this power makes the believer less dependent on Christ, we look upon the perfection of the believer as involving the recognition of his absolute dependence on Christ. The mature tree is not any the less dependent on the soil, the air, the sunlight than it was when a sapling; it has greater needs because of its greater development. "I live," says Paul, "yet not I, but Christ liveth in me; and the life that I live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." "Christ is your life." "For me to live is Christ, and to die is gain." "Without me ye can do nothing." "After ye have done all, say, We are unprofitable servants." "Christ came to save his people from their sins." "Without holiness no man can see the Lord." "Sanctify them through thy truth." "Now ye are clean through the word which I have spoken unto you." Christians are everywhere called saints, or holy ones, in the epistles. This is, above all, their distinction. And the apostle Paul does not content himself with praying that Christians may be made holy, but prays that they may be kept so, kept blameless until the coming of the Lord; and adds the emphatic assurance that the faithfulness of the Lord is pledged to the securing of this result.

The merchant cannot bear that there should be the slightest stain upon his honour. It is not enough that he punctually discharges the greater part of his obligations; he does not think that he has done enough when he has paid 99 rupees in 100; he cannot tolerate the existence of a single claim unmet; there must not be a single delinquency to his discredit. The faithful wife shrinks with horror from the thought of violating in a single instance the fidelity that she owes to her husband. It does not require repeated instances of misappropriation to ruin the credit of a steward or confidential clerk; a single instance suffices. Now if in these relations faithfulness is considered a standard to be maintained and not merely approached, how comes it to pass that it should be deemed an incredible and almost monstrous thing in the saint to be holy, in the servant of Christ to be obedient, especially when we consider that the omnipotent Spirit is with him to fulfil in him all the good pleasure of the divine will?

The Christian has in Christ all *things that* pertain to life and godliness, that is, to the life of true consecration, the life that fully embodies the will of God. He will never have more in Christ than he has now in Christ, although he must continually be making progress in the knowledge of Christ and in the ability to appropriate of his fulness. Thus a lake of pure water, inexhaustible, stands in such relation to a city that all the existing demands of the city for water may be fully met, and the ingenuity of the citizens may still be exercised in devising new ways of utilizing its precious contents.

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Christ is made of God unto the believer sanctification as well as righteousness. It is not merely that Christ gives him holiness, but Christ *is* his holiness, and he is enabled to live a holy life because he yields himself habitually to Christ. What has caused the eyes of so many to be sealed to this privilege, is the inadequate view they have of their own moral and spiritual corruption. The Bible doctrine of depravity is not that every man is as bad as he can be, but that sin necessarily separates from God and involves the forfeiture of the power to do anything pleasing to God. There is none good save one, that is, God, is the teaching of the Gospel; God himself is the source of all that is done under the sun that has worthiness in it. Now if I can of my own self do nothing pleasing in the sight of God, and am dependent upon his grace in Jesus for all conformity to his will, the question of holiness is no longer a question of my ability; but the question pertains to the sufficiency of Christ's grace, the power of the Spirit. Paul in the Ephesians prays that believers may have the eyes of their understanding enlightened that they may know what is the exceeding greatness of His power towards them, according to the power wrought in Christ when he was raised from the dead and exalted to the highest place in the universe. The analogy is between Christ's resurrection from death and the believer's resurrection from sin, and the power available in the one case is said to be parallel to that exercised in the other. Now let a Christian die with Christ; let him recognize his entire depravity and hopeless subjection to sin so far as his own powers are concerned; then let him believe on him who rose again from the dead and ascended up to the highest, leading captivity captive, and he himself will be found sitting with Christ in heavenly places. All the exhortations and instructions in Col. iii. are based upon this representation that the power of the ascended Saviour is available to the uttermost for the redemption of the believer from iniquity. See also Romans vi.

"If," says Paul in Galatians, ii. 17, "while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin?" The English idiom here demands the negative: Is not Christ, in such a case, made the minister of sin, by throwing the cloak of his own righteousness over one who continues in transgression? "For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

[The extract from the *Standard*, intimating that Mr. Pearsall Smith has retracted his previously published views, is misleading. In his letter published in the *Christian* of July 10th last, he says: "Almost, if not all, the difficulties brought forward by correspondents have been fully answered and mostly negatived in the books referred to." These are his own books, "Holiness through Faith," and the like. He then goes on to instance these points, and among them appears the following: "*Sinless Perfection* is expressly repudiated." Now so far is Mr. Pearsall Smith from here saying that he retracts the possibility of Sinless Perfection, that he expressly says it is not taught in his books. His repudiation of it is no new thing at all; it is found in the very books that are criticized. We will try and find space for this letter shortly, a part of it at least. We are at a loss to understand how any one could speak of it as a retractation.]

THE REVIVAL IN MADRAS.

The writer of this lately spent ten days in Madras with the Rev. Wm. Taylor, and had the opportunity of seeing something of the work which the Lord has wrought there in connection with the preaching of the Gospel by this honoured evangelist. The friends of Mr. Taylor will be glad to learn that his health continues unimpaired and his strength undiminished, after three and a half years spent in India in labours that may justly be described as prodigious. Daily for six days in the week, he does more than an ordinary minister's Sabbath-day work. In three and a half months that he has been in Madras, about 350 persons have been converted. About a third of these are connected with various churches; the remainder have requested Mr. Taylor to enrol them as members or probationers in the Methodist Episcopal Church, and to provide pastors for them. And we may here remark that facts go to disprove the idea entertained by some that the establishment in any particular place, of a new church constituted of those who have been converted by the blessing of God on the labours of an evangelist, must necessarily weaken other churches in the place. Facts show that where churches have been planted by Mr. Taylor, the older evangelical organizations have been strengthened, there is more life in the members, more zeal, more prayerfulness, a better attendance upon the services. This has been the case in Bombay; and in Calcutta we are told that since Mr. Taylor went there, at the beginning of last year, one of the older churches has seen her membership doubled and her attendance trebled. So there is no reason why all true servants of Jesus should not heartily obey the spiritual instinct which leads them to rejoice greatly in labours that have the manifest blessing of God and the attestation of the Spirit in his converting power. It gives us pleasure to say that Mr. Taylor is not without such recognition and sympathy from resident ministers, though many of them evince little interest in his services. He has been holding a weekly meeting in one of the Church Missionary's chapels, and at one of these meetings three missionaries of this Society were present and one or two of other societies; and one of the Church of England ministers offered prayer and gave his own testimony. We have before us a little book of "Hymns for Special Services, compiled by the Rev. J. Barton, M.A., Incumbent of Christ Church, Madras," and we think our readers will be pleased to see the preface, which we here extract:

The following collection of Hymns has been compiled for use at the Mission Services and After Meetings now being held in connexion with the Christ Church District and Congregation. They have been taken from various sources; for a large proportion, as will be seen, I am indebted to the deservedly popular selection lately introduced among us by the Rev. W. Taylor. These hymns are not intended to take the place of the excellent Hymn-Book of Mr. Bickersteth's now in use in our regular Church Services, but rather as supplementary to it. Special services like those which have of late happily become so general in the Church of England, intended for the awakening of the unconcerned and unconverted, and for the reclaiming of the backslider, seem to require also special hymns, and the blessing which has already rested upon such services, wherever held, are a loud call to every faithful ambassador for Christ to avail himself of every such agency which may be brought within his reach. In the earnest hope that a true revival of religion, such as is now gladdening the hearts of all God's people in England, Scotland and America, may be manifested among ourselves, I offer this little volume for the acceptance of the Christ Church Congregation, praying that He whose glory it seeks to promote may be pleased to accompany it with His blessing.

The work is going on in Madras with undiminished power. During our brief stay about thirty persons professed to find the Lord; most of these were at Perambore, the first station on the Madras Railway, where the Railway workshops are situated. Mr. Taylor has Fellowship Bands in eight different localities, and some of these bands are very large. They meet weekly and have been hitherto conducted by himself. There are also five or six Bible classes. These are very widely scattered, Madras being even less concentrated than Bombay. Mr. Taylor has weekly preaching services in the London Mission Society's Chapel, Vepery, for the use of which rent is paid. A pendal 40×60 feet has been erected for Mr. Taylor on the Esplanade, near the Ordnance Lines; it is to be well seated and lighted, and will be open next week for services. Services will be held there for the English-knowing Natives at the hour when they return from the offices in Fort St. George; and for others at a later hour. A missionary who has lately arrived from America is leaving Bombay to join Mr. Taylor. Mr. T. is urgently invited to visit Bangalore and other places in the south of India. Some who have found the Lord under his preaching in Madras, have been providentially removed to other stations, where they are testifying for Christ and showing man the simplicity of the Gospel way of salvation, and not in vain. One has been lately summoned to his home on high, who was spared the humiliation and uncertainty of a deathbed conversion, and was enabled to give the last three months of his life to the service of the Master, and whose brief course was honoured by a number of conversions. Shortly after receiving Christ, he obtained an appointment up the coast, and proceeding there immediately began to preach the Christ whom he had found; nor was his labour in vain. About 30 souls were converted and a work inaugurated. And thus it is going on all over India. We seek to impress upon the minds of all the importance of realizing that Christ is theirs not merely for their own salvation, but for that of others, and a blessing may be expected upon the simple relation of what He has done for them and is doing. And every one thus taught, when in Providence he is called away to an interior station, understands that he is to be a light there holding forth the word of life. At Raichore we found that a public testimony was being given by one whom Mr. Taylor had brought to Christ; and we were glad to strengthen his hands by our own testimony and the preaching of the word. All this, as we do not tire of saying, looks forward to the opening of a wide and effectual door among the Natives. The command is to gather out the stones that the King's highway may be prepared. It is contrary to analogy and precedent that there should be a very general work of evangelization among the heathen while so many of our own people have the name without the power of godliness. It is as though the Prussians had marched on Paris while Metz and Strasburg were still held by the French troops.

HOLINESS IN CHRIST.

Christians are often spoken evil of, and scoffed at, for their supposed assumption of superiority

over others. They are called by some hard names, and illustrations are given, with evident pleasure, of the sad failures of some who made a loud profession. But do Christians really assume themselves to be better than others in any offensive sense? What are the facts of the case? A Christian is one who has made some very alarming discoveries, not about the wickedness of others, but about his own sinful conduct and sinful nature. He has found that his nature is so vile, and his conduct towards the best of friends so base, that no one could possibly be worse than himself. Moreover, he finds by sad experience that this nature of his is not susceptible of improvement, even under the most favouring conditions of good example, good counsel, and friendly aid. He has therefore fled for refuge to the hope set before him in the Gospel, and has placed himself under the control of one who is able to save him from this—the worst of all his enemies—his own evil nature. When he takes Christ as his Saviour he publicly proclaims the fact that he is hopelessly bad, and that if Christ does not control him he will go from bad to worse. His every act as a Christian, everything he does in the name of Christ, is virtually a testimony to the fact that he is a poor sinner and nothing at all, but Christ keeps his feet from falling and his eyes from tears. Surely they who refuse to own that they are bad, who reject the Saviour with scorn as one of whom they have no need, and whose very presence is intolerable to them, are they who assume the superiority. We lately heard in an able sermon a good illustration of this subject. Ships approaching a harbour are boarded by pilots to guide them through intricate channels, and unseen dangers. If some fool-hardy captains refuse to allow the pilot to come on board, and insist upon piloting their own vessels, though they have never been in the harbour before, are they to reproach the captains who have placed their ships in the hand of an experienced pilot, and are being led safely to their anchorage in the harbour, with an assumption of superiority? Nay, they themselves manifest self-sufficiency, and that pride that goeth before destruction, and the haughty spirit before a fall.

When God calls the Christian to a higher and holier life, and *when he is led to yield himself unreservedly to that call*, it seems to be taken for granted that his language is, Stand by, for I am holier than thou. But does the Christian in "yielding his members to be instruments of righteousness" really assert himself to be superior to others in any offensive sense, or indeed in any sense whatever? What are the facts of the case? He has discovered that he was profoundly mistaken in supposing that as trial worketh patience, and patience experience, so would he by the study of God's word, by prayer, and by the discipline of life, gradually develop into a more perfect Christian. He was so wedded to this belief that, though the facts of the case were dead against it, he clung to it tenaciously. He was growing in neither holiness nor usefulness, though he might be in knowledge. His conscience was not void of offence; his heart condemned him, and God who is greater than his heart condemned him much more. He suffered the inevitable consequences of leanness of soul, want of filial confidence in God; and the fellowship of God's Holy Spirit with him was reduced to a minimum. There would be occasional or even frequent efforts to get out of this bondage. But there it was. He was just as far off from true liberty and Christian perfection as ever. In utter despair he goes to God and tells him that it cannot be; for his vile nature to gradually develop into something pure and holy, pleasing and acceptable to God, is an utter impossibility. The response comes quickly: Have I been with you all these years, and yet hast thou not learned this lesson that in ME is thy help? Every good and perfect gift cometh from above. As you have received Christ as the Lord your Righteousness for justification, and have taken him for your Wisdom, your guide, for your Redemption; so is he made unto you, and so are you to receive him, for your Sanctification. The command to be holy is given you, not to spend your life in the torturing hopeless efforts to bring a holy sanctified nature out of your corrupt heart, but as a schoolmaster to lead you to Christ who is made unto you sanctification. Oh, what a relief! What a heavy burden is removed from me! what liberty, what peace and joy this gives! I have in Christ a perfect storehouse of goodness. All things are mine. Pardon, justification, redemption, wisdom, holiness, perfection, power, love, joy, peace, every good thing is mine in Christ, available for me every moment just in the measure in which I need it and appropriate it by faith.

"Thou, O Christ, art all I want:
More than all in Thee I find."

Do I make myself better than others by taking Christ for my wisdom, and for my Christian perfection? My own perfection apart from Christ would not stand the inspection of the meanest of God's creatures. But who shall lay a charge against me, who have all my perfections in Christ and am in vital union with him? If the contemporaries of David persisted in knowing him only as a shepherd boy, and reproached him with pride in assuming the office of king, the reproach would be against God who placed him on the throne, not against David who simply obeyed the call.

If a woman like Esther is taken from a humble sphere and married to a great king who shares his throne with her and covers her with his robes, is she to be charged with presumption? Nay, they who challenge her right to be there, challenge the king's right to reign.

We have confined our remarks to one aspect of this most important subject; there are other weighty considerations, one or two of which we should like to bring forward, if space can be afforded in these columns.

G.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—Speaking to a Protestant acquaintance of mine regarding the Tea-meeting at the Baptist Chapel last night, he expressed his surprise that anybody with the right sort of Christian feeling should countenance by his presence any social gethering,—much less one coupled with "*Tea-drinking*" and "*Cake-eating*,"—in a building consecrated to the worship of God.

As there appears to be some sense in this objection taken to such gatherings in such places, I write this to beg an expression of your views in the matter.

Yours obediently,

21*st May* 1873. C. G.

[Every creature of God is good and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer: 1 *Tim.* iv. 4, 5. One that is greater than the temple was present with his disciples at social gatherings. The presence of Christ constitutes the highest consecration, whether in a barn or in a cathedral.—ED. *B. G.*]

To the Editor of the "Bombay Guardian."

DEAR SIR,—Your article on the "coming of Christ," in your issue of 16th, has set me thinking whether any of the Church of Christ will be on earth at his coming, if the coming is meant to judge the world. I am distinctly told by the apostle Jude, 14, 15, that Enoch prophesied the Lord's coming with ten thousand of his saints. Paul writing to the Colossians, iii. 4, says, "When Christ who is our life shall appear, then shall ye also appear with him in glory." And to the Romans, viii. 19, he speaks of the manifestation of the sons of God. The angel told John to write the things that are—which was, and still is, I believe, the condition of the churches—and the things that shall be hereafter, or after these things, Rev. i. 19, and the next thing shown him is the glorified Church, Rev. iv. 10, 11. They are described as casting their crowns before the throne, ascribing honour and glory to the Lord. And Rev. v. 9 they are singing, "Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." It may be said these were the disembodied spirits of the saints; but I think it was scarcely necessary that the vision of the apostle should be brought to such a fine focus as to discern spirits. No, I believe they were the resurrected, glorified bodies and souls of the rapt Church, or Bride of the Lamb, as she is called further on. The next thing that strikes me is, how did these multitudes come there? Did death, with his sturdy purpose, come to them individually, or were a great part caught up from the earth at some time *en masse?* For a solution of that I must look to the teaching of the same unerring word, John xiv. 1-3. Jesus here speaks of going, and coming again, not sending death to fetch them. 1 Cor. i. 7, they are instructed to wait for the coming of the Lord Jesus Christ. Phil. iii. 20, 21, the apostle says our conversation is in heaven, whence also we look for the Saviour. To the Thessalonians he says (1st Ep. ch. i. 9, 10,) "Ye turned to God from idols," and to wait for his Son from heaven. And a rumour being abroad that the resurrection had passed, they were greatly distressed about their dead, and the Holy Ghost makes the blessed revelation (ch. 4) that "the Lord himself"—most noteworthy—"shall descend from heaven with a shout" (or voice of a commander), "and with the trump of God; and the dead in Christ shall rise first; then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." This is not a manifestation in his people, or by or through, but *to* his people; and for the express purpose of receiving them to himself, as he promised his disciples previous to his leaving them. It is further stated "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." I infer from this teaching the Holy Ghost *meant* the coming of Christ, and not death fetching us to himself. I also see that when Jesus mentioned his coming, the disciples so literally understood it to mean coming, that when Jesus said, "If I will that he tarry till I come, what is that to thee," they spread it about that that disciple should not die: John xxi. 22, 23. And if we dwelt on the preaching of the Apostles after the outpouring of the Holy Ghost, after pointing sinners to the cross, the glories to be revealed hereafter were presented to the people. After calling upon them to believe, be converted, and have their sins blotted out, they are told, "He shall send Jesus Christ who was preached unto them" (Acts iii.), showing how fresh the promise of his coming to receive them to himself was in their minds.

The difference between Christ's coming for his church, and coming with her in glory, is very great, to my mind. In the first instance we have no reason to believe any eye will see him; but expectant faith, ready to catch the sound, is on the wing at once, and proclaims, This is he whom I have waited for. But "when he cometh with clouds every eye shall see him, all kindreds of the earth shall wail because of him." Jesus said it will be like lightning. Its rapidity is such that it is said to travel round the world 480 times in a minute; add to that, the hosts of the blood-washed and angelic throngs, and one is not surprised to read that the chief captains and mighty men will call on the hills and mountains to fall upon them, to hide them from the wrath of the Lamb. No, before the awful seals of divine wrath are broken (Rev. vi.), the church of the firstborn will be in heaven.

I also get a different impression from the Gospel of Luke, xii., to that which your article on this subject would make. The instruction in this is just suited to a people in an enemy's country. The little flock is not told that the wolves around them will be soon turned into lambs, but they are to have their loins girded about, and their lights burning, and to be like men waiting for their lord. The burden of this chapter is the coming of the blessed Master; not death, but His coming. Wo to the man not ready for death when he overtakes him! yet I see a greater wo, if possible, to that *servant* who is not watching for his Master's advent. Instead of being inert, or opposed to the interest of his Master, the faithful servant will see that the day closes with everything being ready: should He come during the night, or in the first watch of the morning, that servant is not surprised.

May 19th, 1874. J. P.

Epitome of News.

SATURDAY, MAY 16, 1874.

—On and after the 29th instant, and till further notice, the overland mail steamers of the P. & O. S. N. Company will leave Bombay every Friday, soon after 5 P.M.

—*Bombay Gazette:* "As it interests the whole country that the honour of the Indian Civil Service should be maintained at a high standard, the decision of the Secretary of State to remove Mr. Surendranath Banarjee from the service for having dealt unfairly with suitors in his court, in order to conceal his own neglect of duty, will be generally approved. But it is natural that the natives should look with suspicion on the conduct of Government in visiting with the extreme penalty of dismissal of the offender from the service of the State an offence committed by one of the few native civilians who have successfully passed the competitive examination in England."

The previous dismissal of Mr. Melvill from the Civil Service ought to disarm this suspicion.

—A large number of the Bombay Catholics assembled yesterday afternoon in St. Xavier's College to present an address to Dr. R. A. Dallas on the eve of his departure from India.

Dr. Dallas, in replying to the address, made some statements regarding the progress of the Romish Church interests in this Presidency which deserve attention; the following are some of the statements made:—

"When I arrived in Bombay 22 years ago, there were no Catholic orphanages, no Catholic schools —none that deserved the name. Our orphans and our children were obliged to attend Protestant missionary schools. Dr. Hartmann had just rented some place at Mazagon to serve as an orphange, and was collecting subscriptions for its support; many of our people were ashamed of being considered Catholics, and the education that they were constrained to accept tended to confirm such notions. Now Bombay is the most Catholic city in the East, perhaps in all the British dominions outside Ireland,—Catholic in the number and vitality of its institutions. There is that noble building St. Mary's, in Nesbit Lane. At the close of the year 1873 it had 317 pupils, including orphans, boarders, and day-scholars. There is this splendid pile in which we are now assembled, St. Xavier's College. It bore 525 students on its rolls at the close of last year. Any city might be proud of such buildings, which were erected from the contributions of our own people aided by grants from Government. Then there is the flourishing Convent Boarding-School at Parell, conducted by the Nuns of Jesus and Mary; the Widows' Home and Girls' Day School at Mazagon, got up principally, I believe, through the exertions of my dear and valued friend Father Cooke. If you exclude the army, there are not 50 European Catholics in the Presidency. The example of Bombay has influenced the rest of the Presidency, and at Poona there is the handsome Convent presided over by Madame St. Catherine, which has about 140 pupils, orphans and boarders. There is also a Boys' School there largely attended. Kurrachee possesses a magnificent Convent building and Boarding-School, the erection of which cost Rs. 50,000; and also a Day-School for boys. At Belgaum, too, there is a Convent Boarding and Day School, and a Boys' School. In the line of Church buildings we have seen one church erected in Lanowlee, another at Keamaree, another at Khandalla. At Bhosawul a Catholic church has just been completed, and at Egutpoora the foundations of another have been begun.

"During the greater portion of our time the mission has been in the hands of Jesuit Fathers, and to them mainly is due the credit of what has been done. Why the world hates and fears them I cannot understand. I had not met a Jesuit before I came to India. The first I knew was the Rev. Walter Steins, the present revered Archbishop of Calcutta. My testimony, based upon an intimate experience of 22 years, is that men more truly devoted to the service of God do not exist. Many people write and talk about the Jesuits, and their knowledge of them is often derived from what they have read in books and papers; but my opinion, I say, is worth thousands of libraries, for it is based upon my personal observation extending over so many years. I know their lives, their privations, what they have done and what they have suffered, and I say, in all sincerity, that I am not worthy, that none of us is worthy, to kiss the hem of their garments."

Monday, May 18.

—On Friday Mr. Arthur Crawford, late Municipal Commissioner of this city, was elected a member of the corporation of Bombay.

Upon this the *Bombay Gazette* remarks:

"It appears that, although we knew it not, Friday last was a memorable day in the history of Bombay. On that day the city underwent a ceremony of purification and atonement which has at last reconciled her with her great Benefactor, Mr. Arthur Crawford, whom, with an ingratitude barely equalled by the shameful way in which Athens treated some of *her* most illustrious citizens, she drove into exile nearly three years ago."

No notice was given of the Corporation's intention to propose Mr. Crawford; the *Gazette* thinks it was a catch-vote by a packed meeting. It says: "The public of Bombay has not altered its opinion about Mr. Crawford in any way, as that gentleman will soon discover if he chooses to come forward and challenge the rate-payers to pass a fresh verdict on his administration. To attempt, therefore, to whitewash his reputation by a catch-vote at a meeting of the Bench of Justices was simply an outrage on public forbearance."

—"The *Northern India News* mentions that the Accountant General of the Punjab has introduced quite a novel practice into his office, in that he delivers a lecture every week to his assistants on matters connected with the department, with a view to improving their ideas on the subject of finance."

—The question of how the Government of India can consistently maintain its ecclesiastical establishment, especially in these days of famine and heavy expenditure, is being discussed. The *Friend of India* thus refers to a self-sustaining Church in Calcutta: "The Free Church Congregation in Calcutta shows a monthly subscription of Rs. 620-8 to the sustentation fund from 91 subscribers, besides the cost of the manse, church repairs, subscriptions to the mission, and other demands. In the last 30 years this voluntary Church has raised £93,866 from and through a smaller average number of members than the above. The Mission Church and the offertories in the Fort Church show how easily and advantageously Episcopalians could provide for their own spiritual wants in the three Presidency cities, if Government would direct the withdrawal of the Chaplains for duty in military stations, leaving only one in each city for the poorest class of domiciled Christians."

—Kurrachee correspondent of the *Times of India*: "The 'American Episcopal Methodists' are gradually making their way towards Sind. Mr. Thomas Seale, of that 'order,' has been in Kurrachee during the past two or three months, and has done much good by preaching and praying among a particular class of persons, upon whom his vigorous discourses have created a great and, let us hope, lasting impression. He lately visited Kotree, the present mofussil terminus of our Sind Railway, and there, as in Kurrachee, his present success has been simply astonishing. A bungalow, I am told, has been rented, funds liberally subscribed for furnishing it as a kind of chapel, and the Methodist clergyman has promised to go up once a week and hold service there for the many who evince the greatest desire to hear him."

—*Straits Times*: "A private letter from Penang gives the particulars of the death of the Rev. A. S. Malet, Chaplain of H. M. S. *Cadmus*, by falling or jumping overboard from the P. & O. steamer *Avoca* shortly after leaving Singapore."

—*Times of India*: "We understand that Mr. Swornsbourne has resigned the headmastership of the Diocesan Schools, and will proceed to England shortly."

—During the past year 6,259 patients attended the Sir Cowasjee Jehangier Eye Hospital. Of these, 364 were resident patients. The annual expenditure amounted to Rs. 12,939.

—*Friend of India*: "The Rev. M. G. Gregson's useful Temperance Magazine *On Guard* shows that the number of total abstainers in the British army in Bengal has risen to 4343 in April last, from 1015 in May 1873."

—*Lucknow Witness*: "About one hundred persons have publicly presented themselves as seekers of salvation in the Methodist Episcopal Church, Calcutta, during the past two months. We are glad to hear that this work is steadily going forward, and gaining strength as it advances."

—"One of the freshest features of the Reformation in Italy is the enterprise of Mr. Pappengouth. He has undertaken to scatter six millions of tracts on the continent of Europe, and has been busy of late in Florence and Naples. He is described as a man of ardent piety, prayerful devotedness, calm enthusiasm, untiring energy, and sagacious plans. His idea is that the ground to be traversed in Italy is so vast, the means in operation so few, the present wonderful opportunity so uncertain in its duration, that this is the best means to disseminate quickly and widely the leading truths of the Gospel. He gives away three tracts at a time, the outer one being illustrated by a picture and rendered attractive by a telling story, while the inner ones touch on controversy and fundamental doctrines."

Tuesday, May 19.

—*Bombay Gazette*: "H. M. S. *Challenger* left Melbourne for Sydney on the 1st April. From Sydney she will proceed to New Zealand, taking soundings *en route* for a submarine cable between Sydney and that colony."

—"The expedition from Japan against Formosa is being organized. It is not yet decisively known what it is proposed to do, but it is thought that operations will be against that side of the island over which China desires the sovereignty, and which is peopled by the savages who dealt so cruelly to the Japanese. It is supposed that a joint occupation with China will result. A United States officer, Lieutenant Cassell, has, we read, been appointed to a post of responsibility in connection with the expedition."

—"On Friday evening the case against the men of the 18th Hussars who have been on trial before the High Court of Madras for murder, &c., &c. (at Bangalore) was brought to a close by the jury returning a verdict of *not guilty* on all counts. The prisoners were immediately discharged. This is a very remarkable case and has occupied the attention of the court for nearly a fortnight. There have been two trials, each lasting several days. The first trial was abortive, owing to the jury failing to agree."

—On the Nulhattee State Railway one of the third class carriages took fire. The passengers jumped out, and some of them were badly injured.

"Some native females were travelling in the carriage with a cloth put up to prevent them from being seen; and, while smoking, the cloth must have been driven by the wind in contact with the fire, and caused the accident."

—China News: "The Peking examinations commenced on the 23rd. It is calculated that some twenty thousand persons visit the capital in consequence.—A lodge of Good Templars is to be opened at Shanghai.—It is said that the forthcoming number of the *Peking Magazine* will contain an article from the pen of Mr. Wade, C.B., on the Imperial Audience.—Trouble has arisen at Chinkaing from a native tradal combination against foreign opium dealing."

Wednesday, May 20.

—Calcutta Telegrams, May 19: Reuter's telegram of latest news of the famine states that high prices with some alarm in markets are reported from Julpigoree, hitherto considered safe. 50,000 maunds of Government grain have been ordered thither from Purneah. No sudden access of distress elsewhere. Numbers on charitable relief increasing to one quarter of a million. Numbers on relief works not generally increasing. Cholera abating on Maunbhum transport route. Relief reported thence now ahead of distress. Rain much wanted in Behar. Transport of whole grain allotment to destination before rains now quite assured. A plan for river transport for further supplies and for the destination of the famine flotilla has been arranged. Government grain is being largely consumed. Two and a half million persons living on Government grain or wages and relief for committees of charity at middle of May. The consumption of grain to end of April was 50,000 tons less than the estimate.

—"A Surat paper says that the husband of Luxmeebaee, on being informed that his wife was about to marry the Gaekwar of Baroda, at once sent telegrams to the Political Secretary to Government and to Colonel Phayre requesting them to prevent the marriage. He is said to have received a reply from the Political Secretary to Government the same day, advising him to lay a complaint before the District Magistrate of Surat. Last week the man laid a sworn information before Mr. Hope, the District Magistrate, in which he charges H. H. Mulharao, and his wife Luxmeebaee, the father of Luxmeebaee, and five others, with various offences. No day has been fixed yet for the hearing of the case."

—The unemployed European seamen in Bombay have struck for higher wages. They demand £4 a month.

—The Punjaub Religious Book Society offer about Rs. 1000 in prizes of various amounts for the best works in Oordoo or Punjabi on doctrinal or practical Christian subjects.

Thursday, May 21.

—"The Rev. Mr. Marks, the well-known Missionary at Mandalay, has, it is said, been getting into trouble with the King, who has ordered him, through Captain Strover, to leave the kingdom, His Majesty stating at the same time that he would not be responsible if anything occurred to him if he remained. The cause is attributed to a publication which appeared some years ago on Buddhism, and which was translated to His Majesty, and at which H. M. took offence. Mr. Marks purposes remaining, and says he is under the protection of the British flag."

—H. H. the Gaekwar has returned to Baroda, stopping at Motee Bagh until the Brahmins announced a propitious moment for entering the city.

—*Madras Athenæum:* "We learn that the Rev. A. Walker, Senior Chaplain of the Church of Scotland, requested the Local Government to fill up the Chaplaincy of the St. Andrew's Church, Bangalore, rendered vacant by the demise of the Rev. A. C. Bell, by appointing the Rev. Mr. Rice, of the London Mission Society, temporarily to the post. Government have sanctioned the appointment, and granted the allowance of Rs. 300. In reporting the matter to the Secretary of State, this Government have requested that a Chaplain be sent out as soon as possible. By the death of the Rev. A. C. Bell, the Rev. M. A. Liston, Assistant Chaplain of Secunderabad, attains the rank of Chaplain."

—The Rev. W. S. Price, writing to the *Times* of the 22nd April, states that after Dr. Livingstone's death Jacob Wainwright commenced keeping a diary, and continued it for nine months, during which the party were working their way to the coast, carrying with them the mortal remains of their late master. It is a most interesting record of their journeyings. This diary will shortly be given to the public, together with a variety of information which Jacob is able to furnish in regard to the events which have occurred since he joined the lamented traveller two years ago at Unyanyembe.

—*Bombay Gazette:* "Advices from Bagdad to the 27th April announce that the waters of the Tigris having commenced subsiding, the inhabitants partially regained confidence. Since then, however, the telegraph lines, which had previously resisted the stormy weather, had been carried away, and another and more serious flood was apprehended. The intelligence received respecting the famine in Asia Minor is very bad. In the district of Angora alone the mortality reaches 100 daily. An epidemic has also broken out among the goats of Angora, more than half of which have already perished. The Government, assisted by private charity, is actively engaged in relieving the distress."

—*Indian Statesman:* "A report was made in a recent issue about a brutal assault on the Byculla racecourse. The unfortunate man's name is Visram Luxmon. He was found with his jawbone fractured and with several contusions on his head and face. Five persons have been arrested on suspicion, and a further investigation is being instituted."

—"The Calcutta papers state that a man of the 22nd Regiment shot a comrade dead on the night of the 21st instant."

—*Overland Mail*, May 1: "The Bishop of Durham has received an address from the laymen of his diocese thanking him for his efforts to put down Ritualism. A guarantee fund of 7,200*l.* was also presented to his lordship to meet the legal costs entailed upon him by his procedure."

—"One day this week a woman was taken to the police-station at Whitechapel, where she was charged with drunkenness, but was discharged next morning with a caution as to her future conduct. In the afternoon she was seen with some of her companions in a public-house, and was heard to say, 'I was locked up for being drunk last night, but God strike me stone-blind if I was drunk.' Immediately she had uttered these words it was found that she had become totally blind."

—"A dreadful story of a mad dog at large is reported from Lambeth. About midday on April 29 a sudden cry was raised of 'mad dog' in Newington Causeway, and the passengers along that thoroughfare were horrified at beholding a huge wolf-dog come bounding down the highway, leaping and biting in all directions.

"A general rush was made for the shop doors, but although many persons thus escaped from the infuriated hound, some were unable to get clear, the consequence being that they were more or less severely bitten. Police-constable John Webb, 318 M, seeking that prompt action was necessary, drew his staff, and started in pursuit past the Elephant and Castle, but getting winded took a cab and was driven after the maddened brute, who had now maimed half a dozen persons; but he was unable to get ahead until passing Olney Street, in the Walworth Road, a full mile and a quarter from the starting point. The moment he passed the dog he jumped from the box of the cab, and gave the beast a tremendous blow across the loins, but it would have fared badly with the constable even then had it not been that Mr. Brown's ironmongery store was close at hand, for the animal made a rush at the constable, who had just time to seize a coal-hammer which stood outside the shop and give the dog a finishing blow. It need hardly be said that the pursuit of the dog by the constable resulted in a general rush of hundreds of people after the cab, and when the brute was killed a tremendous cheer greeted the constable for his conduct. It was found that the dog had made fearful havoc amongst children in his mad career. In every chemist's shop along the Walworth Road some person was being cauterized or otherwise attended, the total number of bitten persons being fourteen, of whom seven were severely injured."

—The Baptist Missionary Society had their annual Meeting in Exeter Hall, April 30. "The native churches in Delhi, Jessore, and other villages to the south of Calcutta were becoming more and more independent of the society's funds. In Ceylon the schools were extending, and now contained more than 2,000 children; there are more than 600 church members out of a population of 530,000; a new chapel had been opened in the course of the year. In China Dr. Brown had relieved and attended to the sicknesses of nearly 3,000 persons in his dispensary at Chefoo. In Africa the new station among the Cameroons promised to be healthy and useful. In Trinidad 50 persons had been added to the churches. 3,500 communicants were in the Bahama Islands. In Jamaica the number of church members had increased by 736. The work in Norway, Brittany, and Rome, especially at the latter place, showed remarkable increase."

—The *Advance*, March 19: "Another name is added to the list of martyred missionaries. Intelligence comes that Rev. J. L. Stephens, one of the two young men whose going out from the first class in the Pacific Theological Seminary to Western Mexico elicited so much interest, has perished by the hands of an assassin. The telegram gives no particulars save that the body was horribly mutilated. An article in our issue of April 3, entitled, 'How they came to go to Mexico,' said of these men that after considering this work in a spirit of prayer and special consecration 'they went over to Mexico as utterly as ever Cortes did. They adopted that country with a devotion that knew no misgiving, and with a persistency that would be baffled by no difficulties.' Going down the Pacific coast about 1,500 miles, and back into the country 260 miles, they opened a mission at Guadalajara, next to the capital the largest city in Mexico. The success here, and the hunger for the truth developed farther inland, led Mr. Stephens to push into Ahualula, ninety miles further, where he opened a station, and where the bitter hostility of priests and fanatic Romanists culminated in his death. It was the old story. At Guadalajara Mr. Watkins and Mr. Stephens had printed in handbill form over against each other the Ten Commandments as found in the Old Testament, and the same as adulterated in the Papist Catechism. There was an appropriate heading, and also passages of the Scriptures denouncing those who pervert the Word of God. These were posted all about, and some daring young Luther nailed a copy of them upon the very gate of the cathedral. Of course there was a great ferment. The people read them and opened their eyes: the magistrates protected the missionaries, and the priests were in a rage. Six men, it was affirmed, were hired by the priests to kill the missionaries. But nothing came of it then, save a stoning in the street, which laid up Mr. Watkins for a few days. Mr. Stephens occupied the new station alone, and preached with great boldness the simple doctrine of the cross. Twice he was fired upon with pistols while he was speaking. 'But,' said he, 'it did not in the least intimidate me. I kept on speaking to the people of *life*, with *good* effect, while my enemy with his pistol preached *death*, with *no* effect.' It was supposed to have been done by a priest who in the time of the Emperor used to buy the heads of the Liberals at $25 or $30 each. The circumstances of the final scene we shall soon learn by mail. He may have ventured too far; but doubtless his spirit was stirred within him in seeing the people so utterly priest-bound and given over to ignorance and superstition. He has fallen, but it is possible that this violent end will do more for the truth than could the preaching of a lifetime."

—*Daily Review*, April 30: "Yesterday Jacob Wainwright, Dr. Livingstone's black servant, was presented to the Queen at Windsor Castle. He was accompanied by Mr. G. Hutchinson, secretary to the Church Missionary Society, who informed Her Majesty of his previous history."

—"The Eastern Telegraph Company (Limited) announces the opening for traffic of its new cable between Italy and Egypt *vid* Zante and Candia. This company has now three cables working efficiently between Europe and Egypt."

Friday, May 22.

—"The *Indian Church Gazette* questions whether the Society for the Propagation of the Gospel is now doing its proper work in the country. 'Was not,' it asks, 'this Society founded for the express purpose of ministering to the Queen's subjects beyond the seas, and to maintain clergy in the plantations, colonies, and factories of Great Britain? And did not the fact that this Society was almost exclusively engaged in ministering to British subjects cause the Church Missionary Society to come into existence some ninety-eight years later, whose aim should be to supply what was then considered a defect in the S. P. G., and devote itself almost entirely to the heathen? How is it that we see now both Societies entirely employed in reclaiming the heathen, while the Queen's subjects beyond the seas are practically neglected?"

—Deaths last week, 345.

—The *Cathay* with the next mails left Aden for Bombay on Wednesday, 8 P.M.

Miscellany.

—*Woman's Work:* "I have been told by reformed men who for years had been in the habit of spending nearly all their wages at a public-house that the nicest calculation goes on there as to how much may be expected from the 'visiting lady;' and men, in giving up even their last shilling, will excuse themselves by saying, 'She'll never pass by such a place as ours!'"

"*Simplicity in Dress.*"—For the encouragement of the lady who wishes to dress simply, let her know that God has so honoured one (well known to the writer) that when she first appeared at church in a gay watering-place minus the feathers, flowers, and jewellery she once wore, a lady, who was earnestly seeking light and teaching from on high, but who was tempted to believe there was no reality in the profession some around her were making, decided then and there that if Mrs. A.'s simplicity in dress *arose from decision for Christ*, she would never rest until she too had sought and found power from on high, to be a standard-bearer for a crucified Saviour. These two ladies became friends and helpers to each other; one has entered into her rest, the other still lives, having won many to see the importance of *example* in simplicity in dress. When those who still cling to finery tell her they cannot get "the head-milliner" to make a simple Christian's bonnet, she tells them "nor can she," therefore she goes to one less distinguished in the world of fashion, *who will be dictated to*, and gives plain orders for what she needs.

—"The Jottings of a Tour in South India:" Cape Comorin is remarkable for the three different kinds of sand found on the coast. On the surface lie large *white* grains of what is called "rice" sand, from their resemblance to uncooked rice: they are chiefly composed of quartz; beneath this is the 'garnet' or *red* sand, so called from the little grains resembling in colour and form the seeds of the pomegranate: it is very brilliant and looks like ruby dust. Lower still comes the *black*, magnetic iron sand, from which the Coromandel Coast takes its name. The layers are perfectly distinct, though sometimes along the beach the red sand is washed up, and with its fiery sparkle contrasts beautifully with the white; while in another place a thick sprinkling of the bright black sand may be uppermost. The Cape is, as I have intimated, a great Hindu 'bathing-place:' pilgrims come from all parts to wash in the sea. There is an excellent bungalow near the sea for the use of travellers, kept up by the Rajah of Travancore.

Cape Comorin, as may be supposed, is a stronghold of brahmanism. Not far from the Cape is a brahman settlement notorious for its bigotry. A few years ago one of our missionaries was riding with his servant through its street, as he had often done before, when a mob of brahmans attacked him and pelted him with stones and brass vessels. They imagined he was polluting their road. A complaint was, of course, made to the authorities, but failing to obtain proper redress an appeal was made to the Governor of Madras, and such an intolerable insult is not likely

to occur again. These Travancore brahmans are the most arrogant in India. Missionaries have told me that thay have been ordered off the public road to make room for a brahman priest, who considers everybody else in the world vastly inferior to himself. There are two sets of these twice-born individuals, the Namburi or indigenous brahmans—the most sacred—and foreign brahmans who come from different parts to reside in Travancore, and any brahman coming there to reside is fed and supported by the Rajah. The quasi-legal rights conceded to these men are preposterous. They are exempt in a native State from capital punishment, and suffer but little for any crime. There are laws also of *caste-distance*, which are only just beginning to be broken through. Fixed distances were appointed within which a low-caste man dared not approach a high-caste man. A *Nair*, for instance, which is the Malabar term for the Hindu sudra, or a person of the middle class, might come near, but not touch, a Namburi brahman. A Shanar had to remain 36 paces off, and a Pulagan slave 96 paces. "Stand off, for I am better than thou"—such is the impious attitude of these contemptuous embodiments of human pride.

June 9th.—Left Nagercoil at 7 P. M., reached *Neyoor*, 10 miles to the east, at 10 P.M. This is also one of our L. M. S. stations, now under the charge of the Rev. W. Lee. Dr. Thomson, who succeeded Dr. Lowe, is also here, and he and Mrs. Thomson kindly received us—he has charge of the Medical Mission. This is a most important branch of work. There is a good Hospital and Dispensary, and during the past year over 10,000 patients, embracing Protestants, Roman Catholics, Mahomedans, Hindoos, and demon worshippers, have been treated. There are also branch dispensaries at Nagercoil and Attar, and there is an ordained native missionary who seeks to benefit the sick and their friends at the dispensaries and at their homes. The Hospital work is commenced each morning, as at Nazareth, with reading the Scriptures, a short address and prayer. Medical skill and treatment have a great influence, specially over the minds of devil worshippers; they see the practical power of science in the hand of the servant of God over the vague and fanciful dispensations of devils, and after they have been cured of a disease they often lose their faith in demonolatry. It would be well if a medical evangelist could oftener accompany catechists on their itinerancies: little bodies of this kind going into the midst of superstition and suffering would be powerful evangelistic agencies.

The Rajah (of Travancore) is not by birth of the brahman caste, but a sudra, and a very remarkable rite exists by which he is raised from the sudra ranks to the dignity of a brahman. The brahmans are the "*twice-born*" or holy class, and this ceremony constitutes the second birth of the Rajah. This birth must be either from the sacred cow or sacred lotus, the water-lily. A hollow vessel of gold in imitation of one or the other is constructed, and into this the Rajah enters, after presenting considerable wealth to the temple worship, and having remained there some little time he emerges a brahman, or, at any rate, as one entitled to brahman privilege. He undergoes this manufacture in order to give him greater status and influence among the Travancore brahmans. Part of the ceremony is called the "balance-weighing." The vessel is made of gold exactly equal in weight to the Rajah, who is placed in scales and weighed against the gold, a practice that no doubt existed in some form in ancient time, according to the verse in Daniel—"Thou art weighed in the balances and art found wanting." The present Rajah is somewhat corpulent, so that he was not found wanting.

He was weighed against 204 lbs. of gold, the total expense of the ceremony was Rs. 1,60,000. The brahmans of course made a good deal out of such a rite, and when the gold was broken up and distributed Rs. 11,000 fell to the head priest's share. In this absurd and costly ceremony it will be seen there is a distinct recognition of the Scripture doctrine that a *change* is necessary for advance in holiness of nature. Would that the ruler and all his subjects could come to feel that great spiritual change that would introduce them into the kingdom of heaven!

We met the Mission agents and addressed a few words to them. They come in at stated times, and bring the difficulties of their work, their churches, their houses and lands to Mr. Mateer. One catechist said that some Christians of his district had been beaten and others ill-used by the heathen. Not long ago Mr. Mateer found three Christians tied to the wheels of a cart: they had been thus shamefully treated by some bullock-drivers who had been cooking their food in the middle of the road, and been offended at these poor Christians passing by, and polluting, as they imagined, their food.

Such things cannot be altered till the native Government, like the English, recognizes the rights of these poor people, and gives them free admission to schools for primary education, and facilitates the legal acquisition of little plots of land as their own. Mr. Mateer is at present employed in the revision of the Malayalim Scriptures, in which the Church Missionary Society, the Basle Mission, and the Syrian Christians are taking part, under the auspices of the Madras Auxiliary to the Bible Society. Malayalim, which is vernacular to about three millions of people and allied to the Tamil, is the language spoken on the western or Malabar Coast, as far north as Mangalore, a distance of 300 miles. The mission compound at Trevandrum is a very fine one. Mr. Mateer is a great botanist, and has cultivated many choice trees, so that the property is becoming very valuable. Adjoining the compound are some good horticultural gardens.—*Christian Spectator.*

—We take the following extracts from the *Sunday Magazine* for April: Many persons in Edinburgh, Glasgow, Berwick, as well as in London and other places, have been reading the Acts of the Apostles with fresh interest and instruction. If history repeats itself, Christian history does so emphatically. There are not a few things in the Acts that become thoroughly understood only in such circumstances as the present. The rapidity of the conversions, the number of the converts, their zeal and ardour in spreading the truth, the remarkable prevalence of joy, the fondness of the disciples for meetings, the warmth and tenderness of their brotherly love, are all illustrated by what is going on to-day. Possibly, too, cases like that of Ananias and Sapphira, or that of Simon the Sorcerer, may turn up by-and-by. We see, too, reason for the very turn of expression in the accounts given us of the condition of the churches. If it is said that "walking in the fear of the Lord and in the comfort of the Holy Ghost, they were multiplied," we can see a special reason for the combination of these two things—fear and comfort. If there had been fear but no comfort, the propagating force would have been wanting; if there had been comfort without fear, the religion would have been irreverent and ranting. In such apostolic channels let our abler and wiser men seek to guide the present movement, and the result, we are sure, will on the whole be eminently salutary.

SEASONABLE RESOLUTION OF A RAILWAY BOARD.

It has been announced in the newspapers that the directors of the Caledonian Railway intend to discontinue the sale of intoxicating liquors in the refreshment rooms on their line between Edinburgh and Glasgow, not including, however, those at these places. We should suppose that this intention, if confirmed, will be carried out in due time on the other parts of their lines. It is only those who understand something of the working of railways, the temptations of railway servants, and the risks to the public arising from these, that can understand either the significancy of the proposal of the Caledonian directors, or the necessity for it. That railway accidents are often either directly or indirectly due to the influence of intoxicating drink, is a fact well known to those who are familiar with the working of the system. It is not very wonderful that men working without rest for a very long stretch at a time, dull and dispirited as the day or night wears on, finding close at hand a stimulating beverage, should resort to it, even though the effect be to stupefy the brain that would need to be kept so clear and cool. We are sure that the directors to whom we have referred, and other directors of whose actings we may not have heard, will consult the interests of themselves, their servants, and the public if the proposed arrangement shall be adopted. Even the pecuniary loss caused by the change will be made up to them in other ways. It is remarkable that, as a whole, the railway interest, managed though it has been by very able men, all eagerly bent, however, on high dividends, has not been a very successful one. May not the reason be that the keenness of their desire for profit, subordinating to itself the higher interests of their servants, the claims of the Sabbath, and the safety of the passengers, has roused an inexorable Nemesis, whose bill of costs overturns all calculations, and, till appeased, will make high dividends as unattainable as the water that fled from the touch of Tantalus?

A LAWYER'S VIEW OF THE CREDIBILITY OF GOSPEL HISTORY.

A fresh and interesting contribution to the evidences of Christianity has been made in a paper read at the Victoria Philosophical Institute by Mr. Forsyth, Q.C., M.P., on "the Rules of Evidence as applicable to the Credibility of History." After some general remarks, he started the important question, Why did intelligent men accept as true the miracles of the New Testament, whilst they rejected as false the legends of the saints? Summarily, because the first are recorded by eye-witnesses, who, if the miracles were not performed, must either have been dupes or impostors, but were certainly neither; because they were done openly in the face of enemies, who did not deny them; because there was an adequate reason for them; and because they were indispensable to explain the origin and progress of Christianity. These tests were not applicable to the legends of the saints or to the marvels of Livy.

Enlarging, in a subsequent lecture, on the credibility of the Gospel history, he noticed, 1. The contemporary nature of the testimony. 2. The artlessness and apparent truthfulness of the writers. 3. The substantial agreement, together with the circumstantial variety of the statements of four different witnesses. 4. Undesigned coincidences between Gospels, Acts, and Epistles. 5. Absence of any conceivable motive for fraud or falsehood. 6. Absurdity of supposing that teachers of highest known morality were impostors and forgers. 7. No contradictory evidence. 8. Quotations from the Gospels in the first two centuries. 9. Adequacy of the occasion for a divine miraculous interposition. 10. Adequacy of the explanation of the origin and progress of Christianity.

We have no hesitation in saying, as the result of much consideration of the various ways of putting the Christian evidences, that the line taken by Mr. Forsyth is one of the most efficient and conclusive. Many writers on the "evidences" get into a bog at the very beginning by discussing the nature of the supernatural, the possibility of miracles, and other metaphysical questions, where one may argue with very great ability without being very clear or conclusive. It is much more useful to start from the admitted fact that the Christian religion did spring into existence on the alleged ground of miracles, and show that it cannot be accounted for reasonably in any other way. Then the metaphysical discussion on miracles may come in for the purpose of showing that an apparent objection is not unsurmountable, and that is all that is necessary. The apologists of Christianity at the present day are too apologetical. They often content themselves with parrying the thrusts of their opponents, whereas their strong and unconquerable position is on the *facts of Christianity*, and the challenge which we give to the united scepticism and rationalism of the world is to account for these facts without supernatural intervention.

—The *Christian*, April 23: Twenty-two well-known Christian men of several different denominations in Bristol and vicinity united in an invitation to Messrs. R. Pearsall Smith, W. E. Boardman, Henry Varley, and W. J. Mayers to speak to the people upon the "Scriptural Possibilities of Faith," and the "Believer's Entire Consecration to God." Meetings were called for Thursday, Friday, and Saturday, April 9th, 10th, and 11th, but virtually overflowed into Sunday the 12th; and then, as those invited could not remain longer on account of engagements in London, an arrangement was made for another similar series of meetings in May.

A clergyman of the Establishment, providentially brought to Clifton from the city of his residence just in time to attend the meetings, and induced to attend them by one of his own fellow-citizens, said, with inexpressible emotion, at the close of the last one, "I can never be sufficiently thankful to God for bringing me here. I came bristling with prejudices; the first address in the first meeting I attended swept them all away, and revealed to me the possibility of receiving for myself that for which my soul had been longing for many weeks; and now, thanks be unto God, He has done for me exceeding abundantly, above all I asked or thought."

One who came from another place, not knowing what it was the Lord had in store for him, said he came with a heavy heart. A dear son had been overtaken by the tide and drowned in the sea. He was a Christian, and had his Bible in his pocket. Evidently, as the rushing waves began to threaten

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him, he had taken out his Bible and written upon a fly-leaf, "I am in danger. I here record that my faith is in the Lord Jesus Christ as my Saviour, and I pray God to fill my father and mother with His Holy Spirit." These words, found in the Bible some day after the body was recovered, served to deepen the father's convictions of his need, and the Lord had brought him to these meetings to supply all his need through faith in our Lord Jesus Christ.

Mr. George Muller was unable, on account of the critical illness of Mrs. Muller, and of the great pressure of his work, to attend the meetings himself, but, contrary to his usual custom, he read the call publicly, urged all who could to attend, prayed earnestly for the blessing of God upon the meetings, and on Sunday morning preached quite in the line of the object of them with much power.

The meetings were large from the beginning, and increased to the end. A noticeable feature of the first meeting, all the more remarkable because of the greater number of women than men in that city, was the large proportion of men present. The rain no doubt kept many women away.

Mr. Mayers' sweet and heartfelt singing of the hymns of faith and consecration, with the harmonium accompaniment, added great interest and power. The tide rose from the commencement to the close, and hundreds, as one said, came into the practical acceptance of that in Christ Jesus during the meetings which they would not have given in exchange for Windsor Castle with all its domain and revenue.

—*The Advance:* The ladies of Chicago are arranging for a campaign of temperance work. A stirring mass-meeting was held on Monday, and meetings are to be held daily during the week in each division of the city. It is not proposed to organize praying bands to visit the saloons, but to rely rather on meetings to build up a better public sentiment, on hand-to-hand work with individuals, and particularly on the circulation of the pledge. The latter will reach out in all directions of use and traffic—binding landlords, druggists, physicians, and, let us hope, housekeepers, to live up to temperance principles.

Three-fourths of the groggeries in the land would be quickly closed out if somehow the conviction could be made to flash upon their keepers that the business had actually lost the toleration of public sentiment. Let those whose hearts are in this great movement, then, aim steadily and sagaciously to bring into view, in the ways naturally best suited to arrest favourable consideration, the facts which will tend to break up the public indifference, and to give distinctness and cogency to a public sentiment against the traffic. We say a great deal about the power of public opinion, but its power is too often wasted because it gets no unmistakeable expression. A little while ago there were thousands of places which might have been lovely as "Sweet Auburn" itself, but which were infested with the haunts of intemperance, and, for aught anything the Christian men and women in the place were doing, the liquor-seller could hardly tell whether he had the sympathy of the community on his side, or not. Thank God, a new day has dawned.

—The supposed instances of healing in answer to prayer, in the case of Mrs. Miller, of Oberlin, and the daughter of Rev. Mr. Connett, of Kansas, both of which were first brought to public attention in the columns of the *Advance*, have attracted a wide-spread interest. The history of these cases, along with that of the somewhat similar case of Mrs. Sherman, of New Hampshire, have been published by Noyes, Holmes, & Co., of Boston, in a 16mo pamphlet, entitled, "Were They Miracles?" And James H. Earle publishes a little tract entitled "Prayer Answered," in which a Massachusetts lady relates the healing of a deranged father in answer, as she believes, to the prayer she was led to offer by reading the narrative of "S.F.S." in the *Advance*. While we have not felt that we had the data before us to warrant us in affirming that these cases of healing were unquestionably and solely due to prayer, we have been as far from any disposition to say that they were not. They certainly are so remarkable as as to be worthy of all the attention they have received. One correction should be made, we think, in the original account of the recovery of Mr. Connett's daughter. The father says that while the shrunken limb seemed, before the healing, to be shorter than the other, they have no means of knowing that it was so in reality, as it was never accurately measured.

There is little that is new to note concerning the temperance campaign. In some places the street work seems to be lagging, but in many communities where the ladies have been longest at work they are as earnest and determined as ever. The fire has caught as far away as Portland, Oregon, and the temperance interest in Canada—where liquor has a stronger hold than this side the line—is greatly increased. As yet there is little encouragement to hope that the praying bands can accomplish much in the cities. But the quickened interest in enforcing the laws against liquor-selling is everywhere very noteworthy, and one of the most cheering features of the new uprising. In Cincinnati the ladies have been warned by the Mayor that holding sidewalk meetings is a violation of the city ordinances, and are requested to desist. In Bangor, Me., the ladies have stirred up the authorities to an attempt to enforce the law against the saloons.

TELEGRAPHIC NEWS.

London, 15th May: Guatemala has offered to make England every reparation in her power for the outrage committed on the British Vice-Consul.—A grand State banquet was given yesterday at Windsor in honour of the Czar. His Imperial Highness will visit London to-day.

Madrid, 15th: General Concha has commenced his march from Bilboa with twenty thousand men and forty guns.

St. Petersburg, 15th: A conspiracy in which the son of the Khan of Khiva was implicated has been discovered at Khokand, and sixteen of the conspirators executed.

Washington, 15th: The Senate have passed the Free Banking Bill, which provides for the redemption of greenbacks now in circulation by 1878.

Paris, 15th: The Duc de Broglie last night introduced a Bill to the National Assembly for creating a second Chamber, to be styled the Grand Council, the members of which are to be partly elected and partly nominated. The two Chambers are conjointly to empower the President to dissolve the Assembly. The Duc de Broglie advocated the prolongation of the Provisoire.

16th: The National Assembly have referred the Duc de Broglie's Bill for creating a second Chamber to the Committee of Thirty.—The Duc de Broglie's Ministry have resigned after the rejection by 381 against 317 votes of the motion to discuss Electoral before Municipal Bills. The Legitimists and Bonapartists opposed the motion.

London, 16th: His Imperial Majesty the Czar in replying to the congratulations of the Diplomatic Corps described the policy of Russia as being entirely in favour of peace, and he hoped that the principal Governments would be found united in this object.—In the House of Commons last night Lord George Hamilton, replying to Sir Charles Dilke, said that the Kashgar Treaty simply acknowledges the independence of the Ameer, who, he said, had expressed no desire for a delimitation of his territory.

18th: Latest advices from Paris state that the Duc de Broglie's resignation has been accepted, and that M. Goulard is forming a new Ministry.—His Imperial Highness the Czar has visited the ex-Empress Eugénie.—His Highness was splendidly fêted at the Crystal Palace on Saturday.—A magnificent *déjeûner* was given by the Corporation of the City of London at Guildhall to-day to His Imperial Majesty the Czar. Among the guests present were the Grand Duke Alexis and the Royal Princes and Princesses. His Majesty, in replying to an address from the Lord Mayor, expressed his thanks for the cordial reception that he and his daughter had met with since their arrival in England, and said he hoped that the marks of affection displayed by the English nation would be the means of drawing England and Russia into a closer bond of friendship for their mutual prosperity.

New York, 18th: A reservoir has burst at Goshen, Massachusetts, resulting in the loss of 150 lives, and an immense destruction of property.

London, 19th: In the House of Lords last night the Duke of Richmond introduced a Bill abolishing Church patronage in Scotland.—The Scotch Judges and the Irish Bar oppose the transfer of appeals from the House of Lords to the proposed Court of Final Appeal.—Mr. Dorrington (Conservative) and Mr. Stanton (Liberal) have been elected M. P.s for Stroud.—Guatemala has granted the English Vice-Consul the sum of £10,000 as an indemnity for the late outrage committed upon him.—General Concha has reached Miranda. The mobilization of forty battalions of the Spanish reserve has been ordered.

20th: In the House of Lords yesterday, the Marquis of Salisbury read an extract from a despatch of the Viceroy, highly eulogizing the efforts of local officers in the Famine districts.—The Czar and the Princes reviewed fifteen thousand troops at Aldershot yesterday.

London, 21st: His Imperial Majesty the Czar, accompanied by the Royal Princes, visited Woolwich Arsenal yesterday and afterwards reviewed the Royal Artillery. His Majesty embarks to-day at Gravesend for the Continent.—Her Majesty the Queen has gone to Balmoral. The lock-out in Lincolnshire has been settled, and those in the other counties are expected to follow.—The Ministerial crisis in France continues.

PASSENGERS SAILED.

Per P. and O. Co's. Str. *Delhi, May 18th:*

For Southampton.—Mr. P. T. Carnegy; Mr. Prescot; Mr. G. Green; Mrs. A. Peile; Mr. W. Powell; Mr. and Mrs. Ritchie and infant; Surg.-Major and Mrs. Kinahan; Capt. P. Harrison; Mr. Spurgeon; Mrs. W. Shore; Private W. H. Milner; Mr. Tyssen; Mr. G. Conolly; Mr. and Mrs. Paterson, 2 children and 2 infants; and Mr. E. P. Starkey.

For Brindisi.—Capt. C. L. Highmoor; Mr. C. A. Goodriche; Lieut. J. Nicholson; Lieut. Bagot; Mr. P. Scanlan; Mr. F. Thompson; Capt. H. de P. Rennick; Capt. John Rutler; Capt. Macaulay; Mr. H. Thompson; Capt. Hastings; and Mr. G. B. Reid.

For Venice.—Mr. and Mrs. Lestock Reid; Miss Reid; Col. C. P. Molony; Major and Mrs. Brandreth; Dr. Lyon; Mr. J. W. Handley; Capt. S. Brooke; Mr. M. Harris; Mr. R. E. Bickerdike; Mr. F. W. Speidel; Mr. P. Moir; and Mr. A. H. Benton.

For Suez.—Mr. C. Kapp; Mr. E. Chrestien; Dr. and Miss; Partridge; Mr. W. Williams; Mr. H. A. Laird; and Dr. Dallas.

For Aden.—Mr. and Mrs. C. Dosabhoy and three children Capt. Hennell; and Mr. Yardley.

PASSENGERS ARRIVED.

Per Str. *India, 19th:*

From Genoa.—Dr. and Mrs. King and child; Mr. Vitto; and Mr. Radice.

From Leghorn.—Mr. Barsottelli and Mr. Guerrieri.

From Naples.—Mr. and Mrs. Bacharal Yose.

From Port Said.—Mr. Moras; Mr. Moris; Rosa Tech and sister and 2 children.

From Aden.—Mr. Byramjee; Mr. Grosman; Mr. Rosi; Mr. Michel; and Mr. Oswaldi.

From Alexandria, and Suez.—Mrs. T. Kander and Captain Martinoli.

Per P. and O. Str. *Simla, 20th:*

From Southampton.—Lieut. Hughes; Mrs. G. Harper; Capt. and Mrs. J. T. Timling; Mr. J. Herbert; Mr. W. Higgins; Mr. A. Paterson; Mr. G. F. H. Brown; Miss Lovell; Miss Mayers; Miss Green; Mr. J. McKay; Mr. A. Dalglish; Capt. H. W. Rooke; Vet. Surg. Going; Mr. and Mrs. Winterbottom and 2 children; Mr. G. Eakins; Rev. T. L. Warneford; Lt.-Col. Strover; Mr. W. T. Plimmer; Mrs. and Miss Gabbett; Mr. A. S. Betts; Serjt. and Mrs. Jesson; Mrs. Miller and infant; Mr. W. Owen; Major Basevi; Capt. Cotton; Mr. D. Galloway; Mr. T. Hopper; Sheik Jomeer; Mr. LeMesurier; and Mr. G Boydon.

From Brindisi.—Mr. Oxenham; Mr. Gonne; Capt. Mignon. Major Twynam; Mr. Michea; Mr. Fredericks; Col. and Mrs; Lumsden; Capt. Moulton; Mr. Crave; and Capt. R. Boyd.

From Suez.—Mr. and Mrs. Vereschagir and Mr. Davis.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGES.

WEEDON—LOVELL—May 21st, at Christ Church, Byculla, by the Rev. G. C. Reynell, Pryce Weedon, eldest son of F. P. Weedon, Esq., of Willesden, to Caroline Emily, second daughter of the late Dr. Lovell, of Aspley Guise, Bedfordshire.

DEATHS.

CHRISTIE—May 8th, at Kurrachee, Sind, suddenly, of heart-disease, Captain H. T. Christie, Bombay Infantry, aged 32 years, deeply regretted.

MANN—May 17th, in Bombay, Mrs. Anne Mann, aged 68 years and 8 months.

SCOTT—May 10th, at Hastings, Eng., Frances Jane Winckworth, younger daughter of Colonel Winckworth Scott, Commandant 20th Regiment N. I., aged 21 years.

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